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THE RELIGION OF THE ANCIENT BRITONS,

OUR FOREFATHERS.

"Their priests, the Druids, are said to have retained the belief of one supreme God, all-wise, all-mighty, and all-merciful, from whom all things which have life proceed. They held, also, the immortality of the soul: what ever else they taught was deceit or vanity. Thus, it is said, they believed that the soul began to exist in the meanest insect, and proceeded through all the lower orders of existence, ascending at each new birth, to a higher form, till it arrived at its human stage; this, according to their philosophy, being necessary, that it might collect, during its progress, the properties and powers of animal life. This lower state was a state of evil; but there could be no sin there because there could be no choice, and therefore death was always the passage to a higher step of being. But when the soul had reached its human form, it then possessed the knowledge of good and evil, for man is born to make his choice between them; he is born also to experience change and suffering, these being the conditions of humanity.—The soul, thus elevated, became responsible, and if it had chosen evil instead of good, returned after death to the state of evil, and was condemned to an inferior grade of animal life, low in proportion to the debasement whereto it had reduced itself. But they who had chosen the better part, which it is free for all to choose, passed into a state from whence it was not possible to fall; for when death had delivered them from the body, evil had power over them no longer, because they had experienced it, and knew that it was evil: and they were no longer subject to suffering, neither to change; but continuing the same in goodness and in heavenly affections, they increased in knowledge, and thereby in happiness, through all eternity. They believed also that the beatified soul retained the love of its country and its kind; and that the spirits of the good sometimes returned to earth, and became prophets among mankind, that they might assist their brethren, and by teaching them heavenly things oppose the power of Cythraul, or the Evil One.

"These were but the conceits of imagination; and they who impose upon the people their own imaginations, however innocent, prepare the way for the devices of deceit and wickedness. Good men may have mingled these fancies with the truth; bad ones feigned that there were other gods besides Him in whom we live and move and have our being; Teutates, whom they called the father, and Taranis the thunderer, and Hesus the god of battles, and Andraste the goddess of victory: Hu the mighty, by whom it

is believed that Noah, the second parent of the human race, was intended; Ceridwen, a goddess in whose rites the preservation of mankind in the ark was figured; and Beal or Belinus, ... for the Phenicians had introduced the worship of their Baal. By favour of these false gods, the Druids pretended to foretell future events, and as their servants and favourites they demanded gifts and offerings from the deluded multitude. The better to secure this revenue, they made the people, at the beginning of winter, extinguish all their fires on one day, and kindle them again from the sacred fire of the Druids, which would make the house fortunate for the ensuing year: and if any man came who had not paid his yearly dues, they refused to give him a spark, neither durst any of his neighbours relieve him; nor might he himself procure fire by any other means, so that he and his family were deprived of it till he had discharged the uttermost of his debt.—They erected also great stones so cunningly fitted one upon another, that if the upper one were touched in a certain place, though only with a finger, it it would rock, whereas no strength of man might avail to move it if applied to any other part: hither they led those who were accused of any crime, and, under pretence that the gods would, by this form of trial, manifest the guilt or innocence of the party, directed him where to touch and make the proof: and thus at their discretion they either absolved the accused, or made them appear guilty.

"The mistletoe, the seed whereof is eaten and voided by the birds, and thus conveyed from one tree to another, they affected to hold in veneration — When it was discovered growing upon an oak, upon which tree it is rarely to be found, the Druids went thither with great solemnity, and all things were made ready for sacrifice and for feasting. Two white bulls were fastened by their horns to the tree; the officiating priest ascended, and cut the mistletoe with a golden knife; others stood below to receive it in a white woollen cloth, and it was carefully preserved, that water, wherein it had been steeped, might be administered to men, as an antidote against poison, and to cattle for the sake of making them fruitful. The sacrifice was then performed. The best and most beautiful of the flocks and herds were selected for this purpose. The victim was divided into three parts: one was consumed as a burnt offering; he who made the offering feasted upon another, with his friends; and the third was the portion of the Druids. In this wise did they delude the people. But they had worse rites than these, and were guilty of greater abominations. They were notorious, above the priests of every other idolatry, for the practice of pretended magic. They made the people pass through fire in honour of Beal; and they offered up the life of man in sacrifice, saying that when the victim was smitten with a sword, they could discover events which were to come by the manner in which he fell, and the flowing of his blood, and the quivering of his body in the act of death. When a chief was afflicted with sickness, they sacrified a human victim, because, they said that the continuance of his life might be purchased if another life were offered up as its price; and in like manner, men were offered up when a calamity befel the people, and when they were about to engage in war. Naked women, stained with the dark blue dye of wood, assisted at these bloody rites. On greater occasions, a huge figure in the rude likeness of man, was made of wicker-work, and filled with men; as many as were condemned to death for their offences were put into it; but if these did not suffice to fill the image, the innocent were thrust in, and they surrounded it with straw and wood, and

set fire to it, and consumed it, with all whom it contained.

"Their domestic institutions were not less pernicious than their idolatry. A wife was common to all the kinsmen of her husband, a custom which prevented all connubial love, and destroyed the natural affection between child and father; for every man had as many wives as he had kinsmen, and no man knew his child, nor did any child know its father.

"These were the abominations of our British fathers after the light of the Patriarchs was lost among them, and before they received the light of the gospel."—*Southey's Book of the Church*

THE BURNING OF JOHN HUSS.

In "The Lollards—a Tale," founded on the persecutions which marked the early part of the fifteenth century—a work of considerable value and interest—there are some impressive descriptions of the celebrated Christian Reformer, John Huss The account of his martyrdom cannot fail to arouse deep attention. The age of persecution by fire and faggot is passed, but here is an instance of its destructive, sweeping, heartless severity, while it lasted. The following extracts from the work, descriptive of the burning of John Huss, we think it is impossible for any one to read without the most painful emotions.

"The procession moved on—Huss, absorbed in pious meditations, was only awake to joyful hope: and the momentary weakness which had come over him in the church had given place to the most calm and settled fortitude. Arriving at the gate of the Episcopal palace, he saw a pile of wood, and believed that he was already at the place of execution. He was soon undeceived, for the wood being fired, he saw his writings brought forward and successively thrown into the flames. A smile played on his features, which he tried but in vain to smother while he witnessed this vain experiment; and turning to the crowd with the utmost composure, he declared that his writings were con-umed, not for the errors which they contained, but to gratify the ignoble rage of his adversaries.

"The shun shone bright, but a shower of rain had fallen, and within the circle to which Huss was admitted to view the destruction of his books, he saw a large earthworm in his path. He stepped a little aside to avoid treading on it. One of his guards, who observed this, placed his foot on the reptile with an air of bravado.

"'I would call the worm my brother,' said the martyr, 'and truly we are brothers in misfortune, for we perish by the same cruelty.'

"He now approached a large area, which had been cleared from the crowd, who still anxiously pressed forward wherever the vigilance of the guards was relaxed. It was opposite the gate of Gottlebian, and between the gates and gardens of the suburbs. In the centre he saw an accumulation of faggots amidst which a strong post was erected. Several men were employed in carrying more wood in the open space, and four large bundles of straw were placed beside the faggots. A man of ferocious aspect stood near the post about which the faggots were being piled. He was engaged in disentangling the coils of a rope, which had been recently immersed in water, and two or three chains were laid across a bench, with an appearance of careful arrangement. Huss had no difficulty in recognising in this man his executioner; and in the place to which he had now been conducted, the spot on which he was to die.

"Though the unfortunate Huss was surrounded by beings who had wrought themselves up to suppose that the torture and death of a virtuous man would be an acceptable spectacle to a

God of mercy, there were many among the crowd, whose piety fell far short of that zeal which could contemplate the meditated sacrifice without shuddering horror. These now made their voices heard, remarking, that in whatever way the sufferer had before offended, he prayed most devoutly, and some wished he might be indulged with a confessor. But a priest who had been present at the council, and was now riding within the circle, called out, on perceiving the impression which the martyr's words had made, that being a convicted heretic, those entrusted with the punishment of his offences ought not to suffer him to be heard. At the same time, he declared that no confessor could be allowed to approach one so accursed—cut off from, and already dead to, the church.

"The executioner then took from his person a white coat, in honour of his anticipated deliverance. A frock, prepared with pitch and tar, was brought to him, and wearing this, he was conducted to the stake. His hands were bound, and two faggots, with straw intermixed, were placed beneath his feet. A wet rope was put around him, and this was tied to the stake, when a partial murmur ran through those who had been admitted within the guarded space. Huss started.—An idea crossed his mind that possibly Sigismund had relented; but this was immediately dismissed, when the priest, who had before spoken to reprove the cries of the crowd, advanced to give expression to the feeling which had just manifested itself.

"Huss was first tied round the middle with cords. A chain was passed over these, and chains were fastened to his left leg and his neck Thus securely bound to the stake, the faggots provided for the occasion, were piled to the chin: straw was placed beneath and between them, where it was thought likely most effectually to contribute to the fierceness of the blaze.

"A moment of awful expectation followed. The executioner approached with a lighted torch; when the Duke of Bavaria rode up to Huss, and loudly called to him, demanding that he should now renounce his errors; at the same time reminding him that in a few moments it would be out of his power to do so.

" 'I thought the danger already passed,' he replied, 'but happily, I am nothing tempted to gainsay what I have heretofore advanced. I have taught the truth, and am now ready to seal it with my blood. Ultimately it shall prevail, though I may not see it.—This day you kindle the flames of persecution about a poor and worthless sinner; but the spirit which animates me, shall, phœnix like, ascend from my ashes, soar majestically on high through many succeeding ages, and prove to all the Christian world, how vain this persecution, how impotent your rage.'

"The martyr turned as far as his bands would admit, and looked towards the executioner, who now approached to kindle the fire. His movement caused some of the outer faggots to fall. Upon this, the flaming torch was laid down, till the wood could be replaced. The Bohemian saw the torch resumed, and in the same instant he heard the crackling of the lighted straw. The rapidly extending blaze spread round the pile; while, seizing the last moments that remained to him on earth, Huss prayed aloud. He was proceeding, when the rising flame seized his beard, eyebrows, and an involuntary start threw the cap from his head. His voice was again heard above the roaring of the volume of fire which now burst from the top of the pile behind the stake. Utterance failed him; but his uplifted eyes evinced, in that awful moment, that his heart was still awake to devotion, though his tongue was mute for ever. His face became violently distorted,

and bowing down his head he was seen to expire. Enough wood had not been provided, and the fire failed before the mortal remains of the martyr were more than half consumed. His clothes had been thrown on the fire in aid of the faggots; but all was insufficient, a new supply of wood was necessary. The burning being at length complete, his ashes were carefully collected, carried away in a cart, and thrown into the neighboring river, that the admirers of the Bohemian might possess nothing to recal the memory of their martyr."

ART OF PREACHING.

Dear Brethren, our office is no ordinary one. We are ambassadors from the King of kings and Lord of lords to a revolted world. Never had men committed to them an embassy of such deep and everlasting moment.—No work ever undertaken by mortals was so important, so solemn, or connected with such amazing consequences. Among all the thousands to whom we preach, not one but will take an impression from us that will never wear out. The fate of millions through succeeding generations depends on our faithfulness. Heaven and hell will for ever ring with recited memorials of our ministry. And O! our own responsibility. There is for us no middle destiny. Our stake is for a higher throne of glory, or for a deeper hell. For to say nothing of the souls committed to our care, our work leads to the altar. Our home is by the side of the Shekinah. We have daily to go where Nadab and Abihu went, and to transact with him who darted his lightning upon them. It is a solemn thing to stand so near that holy Lord God. Let us beware how by unhallowed fervours we bring false fire before the Lord. Let us not fail to devote to our work our best powers, our unceasing application, consecrated by unremitting prayer. Any thing rather than careless preparation for the pulpit, and a sleepy performance in it. —Forget your father, forget your mother, but forget not this infinite work of God.

Soon we shall appear with our respective charges before the judgment seat of Christ. What a scene will then open between a pastor and his flock; when all his official conduct towards them shall be scrutinized, and all their treatment of him and his Gospel shall be laid open; when it shall appear an omniscient eye followed him into his study every time he sat down to write a sermon, and traced every line upon his paper and every motion of his heart; and followed him into the pulpit, and watched every kindling desire, every drowsy feeling, every wandering thought, every reach after fame. Ah, my dear brethren, when you hear on the right hand the songs of bursting praise that you ever had existence, and on the left behold a company of wretched spirits sending forth their loud lament that you had not warned them with a stronger voice, will you not regret that all your sermons were not more impassioned and all your prayers more agonizing? But what is that I see? A horrid shape more deeply scarred with thunder than the rest, around which a thousand dreadful beings, with furious eyes and threatening gestures, are venting their raging curses. It is an unfaithful pastor, who went down to hell with most of his congregation; and these around him are the wretched beings whom he decoyed to death. My soul turns away and cries, Give me poverty, give me the curses of a wicked world, give me the martyr's stake; but O my God, save me from unfaithfulness to thee and the souls of men.

DR. GRIFFIN.

The fear of God is the beginning of wisdom.

PIOUS PHYSICIANS.

The following remarks on the importance of pious physicians, are taken from a Funeral Sermon by the Rev. John Marsh, of Haddam, (Conn.) occasioned by the death of Dr. Andrew F. Warner, of that place.

N. Y. Obs.

But I turn to the physician who fears God, and I want words to express my sense of his worth to the community in which he dwells. This however I can say,—his reverence for the Sabbath, his love of the Gospel, his respect for the ministry, the holiness of his life, the delicacy of his deportment, the purity of his conversation, the interest he takes in revivals and the welfare of Zion, make him one of the most powerful coadjutors of the minister of Christ. But his worth is chiefly felt in times of suffering, and with these he is daily conversant through his whole life;—times, when the supports of religion are needed, and the most useful impressions may be made. It is indeed the office of the minister of the Gospel to converse and pray with the sick. But there are sick to whom ministers have not access. There are sick, who may listen to a pious physician and receive from him the words of eternal life. There are sick, who are children of God, and who will be exceedingly comforted by the daily presence of one who can speak the language of Zion and is an heir of glory. Is one soul convicted and converted on the dying bed through his instrumentality? Is he a son of consolation to one heir of salvation, affording support by his counsel and his prayers? His worth will be best told when he "shall shine as the brightness of the firmament"—But who can fail to contrast him here, with the ungodly, infidel, atheistic physician? Such a one is called to the bed of the sick. His patient is distressed in mind He laughs at his fears. A minister of the Gospel calls to pray with him, and direct him to Christ. He ridicules his conversation: mocks his prayers; and ascribes the ill success of his practice to what he calls, this troubler of his patient. How many souls does he keep from the kingdom of heaven.

It has been truly said, An undevout astronomer is mad. And the same remark may be made of an ungodly physician. His acquaintance with the works of God, with the animal frame, "fearfully and wonderfully made," and with the supports of religion and horrors of guilt in death, which he constantly witnesses, ought to lead him to bear testimony for God. And yet no class of men have been more sceptical in religion than physicians. Here and there has been a Boerhave,* a Haller, a Rush, and an Everest, who have set at the feet of Jesus; but in general, they have been unbelievers in the Gospel. And such is the weight of their character, that it has been considered as no small argument against Christianity But it has arisen, I conceive, from a disposition, cultivated by their own pursuits, to account for every formation and every event on second principles, without going up to the first great cause; and from a peculiar de-

* It was the daily practice of this eminent person, through his whole life, as soon as he rose in the morning, to retire an hour to private prayer and meditation on some part of the scripture. He often told his friends, when they asked him how it was possible for him to go through so much fatigue, that it was this which gave him spirit and vigour in the business of the day. This he therefore recommended as the best rule he could give; for nothing, he said, could tend more to the health of the body, than the tranquility of the mind, and that he knew nothing which could support himself or his fellow creatures amidst the various distresses of life, but a well grounded confidence in the Supreme Being, upon the principles of Christianity.—*Encyc.*

ficiency in religious instruction. Physicians hear less preaching than any class of men. With them a Sabbath is often a day of business; yea, of great hurry and perplexity. They lose, therefore, one of the most powerful means of grace. They do not come often in contact with divine truth; and are not, I fear, to the extent they should be, the subjects of prayer. A considerable change, however, has of late been noticed in this valuable class of citizens; and we can now number among them many distinguished followers of the Lord Jesus. Some have been interesting subjects of the late outpourings of the Spirit. And did our churches sufficiently reflect on the importance of piety in physicians, sure I am that they would fervently implore a blessing upon our Medical Institutions;—that their sons who tread in the benevolent steps of our Saviour, healing the diseases and relieving the distresses of their fellow men, may also follow him in his holy example, become supporters of his cause on earth and pillars in his heavenly temple.

From the New-York Observer.

REMARKABLE CONVERSION.

A young man who had been graduated at one of our first colleges, and was celebrated for his literary attainments, particularly his knowledge of mathematics, settled in a village where a faithful and zealous minister of the Gospel was stationed. It was not long before the clergyman met with him in one of his evening walks, and after some conversation, as they were about to part, addressed him as follows: I have heard you celebrated for your mathematical skill: I have a problem which I wish you to solve. What is it? eagerly inquired the young man. The clergyman answered with a solemn tone of voice, "What shall it profit a man if he gain the whole world and lose his own soul?" The youth returned home, and endeavoured to shake off the impression fastened on him by the problem proposed to him, but in vain. In the giddy round of pleasure, in his business, and in his studies, the question still forcibly returned to him, What shall a man profit, if he gain the whole world and lose his own soul? It finally resulted in his own conversion, and he is now an able advocate, and preacher, of that Gospel which he once rejected.

CHINESE HELL.

Among the Chinese, the anticipations of death are distressing. Their imagination has invented no fewer than ten Hells: one consists of hills stuck full of knives; another, of an iron boiler filled with scalding water; a third, is a hell of cold ice; in another, the punishment is pulling out the tongue of those that tell lies; another is a hell of poisonous serpents; in another, the victim is drawn into pieces; another is a hell of blackness and darkness; and you may hear them praying—one, "May I not fall into the hell of swords!" and others into this or that place of torment I bring this foward to show that they are crying out, *What shall I do to be saved?* and since Christians know the right way of salvation, and the Most High God hath given to us the knowledge of the way of salvation by Christ Jesus, whatever infidels and the enemies of Christ may say, I ask any one who professes the least regard to Christ, whether HE can refuse to say, "Exert yourselves to the utmost to carry the Gospel to every human creature."—*Rev. Dr. Morrison —at the Wesleyan Anniv.*

Employment.—Scorn to live in society as if tumbled into the world for no other purpose than just to stay there a while, eat, drink, play, sleep, grow sick, and die.

THE LUMINARY.

LEXINGTON:
WEDNESDAY, OCTOBER 5, 1825.

Extracts from a Sermon preached in this town on the 4th of July last, by the Rev. Dr. BLYTHE.

THE GOD OF THE GOSPEL.—To me it appears as a self-evident truth, that if God has ever spoken to man by a revelation, that revelation must give a presentment of his character, calculated in the best possible manner to produce obedience, piety and consequent happiness among his creatures, whether considered as individuals or as communities. The two grand features of the divine character instamped upon the pages of the Bible are his *inflexible justice*, and his *boundless mercy*. The Bible speaks of the power and the wisdom of God, but it leaves the heavens to declare his glory and the firmament to show his handy work. To teach his strict justice, and melting mercy did Isaiah and David sing, did Paul and John write, did the Saviour himself live and bleed. It ought never to be forgotten, because it forms the principle key to unlock the treasures of the Bible, that God's chief design in his revelation is to declare, that he cannot pass by sin except just in his own way; and to make this declaration, in such a manner as to mould the character of man after the pattern of God given in his word. This grand scheme God has presented to the world by other means than by words. He has spoken, but he has done more than speak, he has acted. The ear has been addressed, but the eye has also been appealed to. He has given his Son, (we have seen him,) to die the just for the unjust; we have heard him groan. This is a loud-speaking, definite example. It spoke more than volumes could have spoken. It makes its appeal to the whole *man*, to the whole *world*, to the whole Universe.

Now, if this be the truth, and the only effective truth of God, for the grand purpose of declaring his character, and assimilating men to his likeness, shall we not find the past and present history of our race bearing testimony to so important a fact. But if it should still be said not to be a fact, we should like to be told what great good, either personal or national, has ever been effected in our world independently of the fear of the God of gospel. We should like to know why in Athens and Rome idolatry of the grossest kind was universal, and the most filthy rites formed a considerable part of the temple worship of most of their gods and goddesses; while in America every man either adores or trembles before the one God, holy and immaculate, and offers no other oblation but an obedient, an humble and a broken heart—Why in Asia, the worse than brutal mother throws her smiling infant into the river, to get rid of its trouble; while in America the gospel mother brings herself to the verge of the grave, by her nightly watchings, to cherish only a little longer the principle of life in her babe, that she knows must be extinguished in a few days—Why in Africa the unfeeling father sells his child to the Bible-despising and God-contemning European or American; while in Europe and America the pious and enlightened of all classes, unite with our christianized politicians to prevent the execrable slave-trade, and atone for the wrongs of Africa?—We should like to know why Cæsar consulted the entrails of a victim before he went to battle, and George Washington humbly invoked the presence of the God of Armies—Why Socrates, uncertain as to the future, at the moment of his death directed Crito his friend to sacrifice a bird to Esculapius; while Elias

Boudinot, triumphing in the certainties of Immortality, directed his friend to appropriate $10,000 of his estate to the circulation of that light which had guided his feet to glory—Why without the pale of Christ's family oppression in her ten thousand forms is permitted to drive her iron chariot over meekness and ignorance and poverty, and not one sympathetic tear is shed; while in Europe and America every form of misery has its friend, every child of ignorance an instructor, and every poor inquiring sinner an offered guide—In a word why throughout the whole unchristianized world, human nature itself languishes, as would some poor exotic plant, nor once rises to the elevation of its natal heaven; while in christendom she puts on all the beauty of her native foliage, and the grandeur of her celestial fruitfulness? But we stop; all must feel the force of these facts who are not resolutely determined to oppose the fact of the gospel.

Communicated for the W. Luminary.

CUMBERLAND COLLEGE.

The Trustees of Cumberland College give notice to the public, that they will receive as students of their institution, poor pious young men of good natural talents, and possessing the requisite literary qualifications, who have the gospel ministry in view as their future profession, *at one half of the ordinary charges for board and tuition*. The *whole* annual expense therefore of such a student, at this college, will not exceed eighty dollars in Tennessee currency.

Nashville, September 17th, 1825.

LONDON JEWS SOCIETY.

The Seventeenth Report of the London Society for promoting Christianity among the Jews, read at the annual meeting on the 6th of May last, furnish the following information.

In the Society's Schools for the education of Jewish children, there have been admitted, since the last Report, six boys and five girls, and four boys and four girls have been sent out as apprentices or servants. The number of children now in the schools, is thirty-six boys and forty-seven girls.

Six Missionary Students have been admitted into the Society's Seminary in the course of the last year; four of these (of whom one is a converted Jew) are from abroad; and the other two are from the University of Cambridge. Six Missionaries have gone forth from the Seminary, since the last meeting. The number of students now in the seminary is six, and the number of Missionaries in actual employments is twenty-five.

The contributions to the funds of the Society, for the past year, amount to *l.*13,715. 2. 1. exceeding those of the preceding year by the sum of 280*l.* 1. 5. This sum is exclusive of a bequest of 600*l.* by the late Dowager Lady Sherborne.

The number of copies of the Holy Scriptures, issued by the Society, has not been more than about 1200, which is considerably less than those reported in former years. This is chiefly attributed to the various stations having been abundantly supplied during the last year. The number of Hebrew Tracts distributed is 12,000.

The Committee in their Report congratulate the Society that their cause is gaining ground, and obtaining increased attention from the Christian world; this is evidenced by the formation of a number of new Auxiliary Societies in England, and the liberal contributions from different parts of the United kingdom. There are symptoms of an increased attention to religion among the Jews in England, and the number is gradually and steadily increasing of those who are willing to listen, and even desirous of entering into religious discussions. They con-

tinue to attend the lectures of the Old Testament types, preached by the chaplain of the Society at the Episcopal Chapel.

A hopeful spirit of inquiry on the subject of Christianity has been awakened in a considerable town in England, where a Rabbi of the synagogue has been convinced of the truth of Christianity, and at the expense of all his temporal emoluments, is about to make a public profession of the faith. A Jew has published a History of his own nation, avowedly for the purpose of calling the attention of his Brethren to the Scriptures, and two Rabbies, have been frequent writers for the Society's magazine. "The Jewish Expositor."

The Foreign operations of the Society afford encouragement to persevere in the cause. The Jews on the Continent, are awakened to an attention to religion. The better informed among them are described as ready to receive any thing that can enlighten their understanding, and eagerly read tracts and New Testaments. Nine baptisms have taken place in Frankfort, and a considerable party there have declared their intention openly to avow their opinions respecting the absurdity of the rabinical tradition, and if not to embrace Christianity, at least to examine its pretensions.

At one place in Prussia, Mr. Handes, the Missionary, found access to the hearts of the Jews. The head of the Synagogue himself cordially welcomed him, and suffered him to deliver addresses to the Jews daily, in his own house. At another place he was earnestly entreated, by the Jews themselves, to prolong his stay, and they offered to hire a room at their own expense, which would contain two hundred persons, that he might preach to them In another town, where, on a former visit, the Rabbi, had appeared bigotted and inaccessible, he found him humble and teachable. He conversed with him on the subject of Christianity, searched the Scriptures, and after the departure of the Missionary, corresponded with him.

In Poland the Jews eagerly receive the tracts and purchase the Hebrew Bible from the Missionaries. The number of Polish Jews attending the church services is increased, and many of them visit the Missionaries at their lodgings for religious instruction.

In bringing the report to a close, the Committee call upon the Society to unite with them in humble thanksgivings to God, for the success which he has already vouchsafed to the exertions of the Society; in fervent prayer, that he will finally render them effectual by the outpouring of his Holy Spirit on the House of Israel.

LATEST FROM PALESTINE.

The latest intelligence from Palestine is contained in two letters to the Secretary of the American Board, one from Mr. Bird of January 11th, the other from Mr. Goodell of February 2d, 1825, both written at Beyroot. They were prosecuting their studies with many facilities—preaching the Gospel in English, every Sabbath, in the house of the English Consul, whose kind attentions were unremitted—holding conversations with the people—and instructing their children in the schools. One of their schools had been destroyed by the Catholic priests. Another was commenced in their 'own hired house' in July of last year, under the instruction of a native Arab. It opened with seven pupils, but by the middle of September the regular number was between fifty and sixty. By this time considerable notice was attracted by such a novelty as a free school established by strangers. Of the multitudes who visited it to make inquiries, some applauded, and others condemned. So much was said to the Greeks by their popish neighbours, for sending

their children to be taught heresy, that several of them came and examined the books used in it; which were Bibles, Testaments, and Psalms.—After this examination, and hearing how the school had been conducted from the beginning, they departed, saying, "*It is very good.*" Soon after this, the school having just been removed from the suburbs to a larger room in the town, and the hopes of the missionaries being thus considerably raised, the Greek Patriarch residing at Damascus, issued a Circular, warning the people not to receive the books, or send their children to the schools of the Missionaries. —This Circular, which was occasioned by the Firman of the Grand Seignor mentioned several months ago, embarrassed the operations of the school, but did not break it up.

The latest advices from Messrs. Fisk and King, left them at Jaffa about the middle of March, on the point of setting off for Jerusalem. The Firman had prevented their doing much in circulating the Scriptures, and they had turned their attention to preaching, in which the Catholic priests opposed them with great violence. From Jerusalem, Mr. King intended to visit Constantinople and Greece; and expected to be at Smyrna by the middle of June.

Letters have been received from Mr. Temple at Malta, to the 19th of last April. He mentions the driving of Rev. Mr. Kneeling, a Methodist Missionary, and wife, from their house by a furious mob, at the instigation of the Catholic priests. He removed to Valetta, but held his meetings, as before, at Burmola, his former place of residence. Mr Kneeling and the American missionaries were on terms of intimacy, and often preached for each other. Dr. Naudi had incurred the displeasure of his former friends, by renouncing the Catholic faith. Mr. Wilson had just returned to the Morea, where he had sold and distributed more than 400 Greek Testaments, about 100 copies of the Pilgrim's Progress in Modern Greek, and several thousand Tracts. The demand for them was so great, that his stock was exhausted before he had half completed his tour. The Rev. John Hartley had disposed of a large number of Greek and Italian Tracts on the Grecian Islands, and had sent for more. Mr Temple was printing a Tract, in Italian, entitled, "The Novelty of Popery." Mr. Jowett was about to send to Syria an Arabic tract, containing the ten Commandments, the Lord's prayer, and the sermon on the mount. The way was believed to be open for the circulation of Tracts in Italy. The Rev. Mr Cook, Wesleyan Missionary, wrote from Marseilles, in France, on the 15th March, that he had succeeded in starting a subscription at Nice, for the purpose of furnishing the press at Malta a fount of Arabic types. The two Episcopalian clergymen at that place recommended the subscription by word and deed, and 550 francs were subscribed by themselves and eighteen other persons present. At Marseilles, 41 francs were contributed for the same object, making in all 591; nearly half enough to purchase an excellent fount. Two gentlemen had promised to try what could be done for this press, at *Rome* and *Naples!*

The Palestine missionaries are evidently increasing in zeal, and are extending their plans and labours; while the Pope and his priests are making corresponding exertions to oppose them. From present appearances Mr. T. anticipates some awful explosion within the kingdom of the Beast at no distant period.

The Church Missionary Society have undertaken a mission to the Mediterranean and the Wesleyans one at Alexandria and Cairo in Egypt.

Fam. Vis.

SANDWICH ISLAND MISSION.

From a letter to the Editor of the Methodist Recorder, written by one of the missionaries at the Sandwich Islands, we collect the following interesting facts relative to the mission at those islands:

From the time of the arrival of the missionaries in 1820, to the date of the letter, [November 29th, 1824;] 1600 children have been taught to read, and of these 1000 can read with facility and understanding. Not less than 1000 have been taught to write, and of these 600 or 700 are capable of writing fair and intelligible letters to one another. Thousands are waiting only for books and teachers to be added to the number to be instructed.

There are six chapels already erected, in which from 1600 to 1800 natives assemble every Sabbath to listen to the preaching of the Gospel in their native tongue;—their weekly lecture, and prayer, and conference meetings are also well attended; and many of the natives, by their conversation and deportment, give evidence of a change of heart and life. *N. Y. Observer.*

CHRISTIAN LIBERALITY.

Jonathan Little, Esq. of New-York, has recently given $2.500 to endow a scholarship in the Theological Seminary in Pr. Edward county, Virginia, to be known forever by the name of Little's Scholarship. An order for the amount on one of the most *respectable houses* in New-York has been received; and the money is to bear interest until paid; so that the benevolent intentions of the donor, at once take effect, and the Institution immediately receives the benefit. *Fam. Vis.*

American Board of Commissioners.—The receipts into the Treasury of the Board from July 1st to August 20th inclusive, amounted to $2,284 80. besides $160 in a way of legacy, fifty to the permanent fund for Secretary, and six hundred for the Mission College in Ceylon.

More than 30 societies, auxiliary to the American Board, have been organized since the beginning of November last, embracing upwards of six hundred Missionary Associations.

REVIVALS.

A letter to the Editor of the Religious Intelligencer from a friend in New-Jersey, dated August 18th, 1825, says, "Although the Heavens have as it were become brass, and the earth iron, the Lord is pouring out his spirit in this county in plentiful showers.—Rockaway, Saccasuna Plains, Caldwell, Bloomfield, and Parcipany, are all, at the present time, enjoying the convicting and saving influences of the Holy Spirit. A member of the Presbytery of Newark, informed me that there was not a church within its bounds, which has not been visited within a year past with this great blessing."

A correspondent informs us, that "they have been blessed with a revival of religion in Westminister, Ms. Upwards of thirty have united with the church, and the work has not entirely ceased. A powerful revival has commenced in Granby, and spread into some of the neighbouring towns."

Ch. Mir.

We understand that the Revival in Salem, which commenced more than a year and half ago, and already numbers as its fruits more than 300 hopeful converts, has recently assumed a more encouraging appearance than for many months past.—*B. Rec.*

The Committee of the American Tract Society recently established in the city of New-York, have already sanctioned more than *fifty Tracts* with a most delightful unanimity, although its members belong to at least half a duzen different denominations of Chris-

tians. It is said that a more harmonious Committee no where assembles to deliberate on the interests of the Redeemer's Kingdom. *Fam. Vis.*

University of Virginia.—There were on the 1st Sept. one hundred and eleven students at the University, and others arriving daily. *Ib.*

Washington City, Sept 17.

GENERAL LAFAYETTE.—In our last we gave an account of the departure of the "Nation's Guest" from this city, on board the steam-boat, Mount Vernon. He reached the frigate Brandywine, lying at the mouth of the Potomac, on Thursday morning. the 8th instant, and was received by Commodore Morris, in the most handsome style, under a national salute. A party of gentlemen from Baltimore, among whom were the General's old associates, General James H. M'Culloch, Colonel P. Bentalou, H. Barney, and others, on board the steam boat Constitution, reached the frigate a little while before the Mount Vernon, and with the party that accompanied the General from this city, were soon conveyed by the frigate's boats on board the Brandywine. After viewing every part of this noble vessel, and partaking of an elegant collation, both companies took their final and very affecting farewell of the good General, at 5 o'clock, P. M. and left the frigate under a national salute.

On Friday morning, at 7 o'clock, the Brandywine got under way, and at 3 o'clock, P. M. the pilot left her nine miles outside of the capes. The General, his son, and Colonel La Vasseur, were all in fine health. The benedictions of the people of the United States rest upon them. *Col. Star.*

THE GREEKS.

Confirmation of the Greek successes.—A letter received at Boston at Leghorn, dated July 20, mentions the receipt of a despatch from Colocotrina to the Greek Senate, in which he says he has surrounded the Egyptian troops. The ransom of their commander, Ibrahim Pacha, will be sufficient to pay the English loan, as both he and his son are very rich.

SPAIN.

Spain is in a most deplorable condition; and it is not unlikely that a civil war is at hand. Great exertions are making by the *Ultras* to overthrow the present administration, which is too mild to suit their views. As most of the Catholic clergy belong to this party, its power is very great. Each faction has its minister in the Cabinet, and the king is vascilating between the two. It is even rumored that he is about to resign, and retire to France. A French army is assembling in the southern provinces of the kingdom, the object of which, it is said, is to sustain the power of the present rulers of Spain. *Fam. Vis.*

BOLIVAR.

The last foreign papers contain the following singular circumstances in relation to this distinguised individual:

It has been already stated in the Colombian papers, that *two* attempts had been made to assassinate the Liberator Bolivar. A letter from Bogota, published in the London journals, says that this friend of mankind had escaped the dagger of the assassin, which had been raised against him no less than seven or eight times. In the recent secret murder at Lima of Mr. Monteagudo, it was ascertained, on examining the body, that he had been stabbed with a sharp instrument.—This led to an examination of all the cutlers in the city, when one of them stated that he had sharpened two poniards at the request of a negro, with whose name he was unacquainted, but that

he should know him if he saw him again. A proclamation (continues the writer) was immediately issued, ordering a general enlistment for the army, but excepting all slaves and black men. It was a trap laid for them as necessary for the service of the city; to which effect they were ordered to call for a bill of exception at the office of the Adjutant General. They presented themselves accordingly; and the cutler, who was concealed, easily knew the owner of the two poniards, who having being suddenly grasped, as the murderer of M. Monteagudo, and asked where the two poniards were, answered by confessing his guilt, and producing one of the two; he added, that as he could not have been discovered but by the decree of Providence, he would declare that he had been seduced to that crime by the Governor of the castle of Callao, (see the model of that infamous Ferdinand!) and that the other poniard was to be found within the sleeve of the left arm of General Bolivar's head servant, who was to murder him the night of that very day. The poniard was found as it was said.

Paris, Aug. 4.—A wild man has lately been found in the midst of the woods and mountains of Harlzwald, of Bohemia, who, it is presumed, must have been there from his infancy. He appears to be about thirty years of age, but cannot articulate a single word He bellows, or rather he howls, his voice being like that of a dog He runs on all fours, and the moment he perceives a human being clambers to the top of a tree like an ape, and jumps from branch to branch with surprising agility. When he sees a bird or other game, he pursues it, almost always with success. He has been brought to Prague, but all attempts to tame him have been fruitless; indeed he appears incapable of acquiring the habits of civilized life.—[*Constitutionel.*

Improvements in the Egyptian States.—Mohammed Ali Pacha, the Victory of Egypt, among other projects for the improvement of his states, has lately established telegraphs from Alexandria to Cairo, and relays of horses for the despatch of couriers. He has also founded a college, supported by himself, at a short distance from Cairo, in the palace of his son, Ismael Pacha; it already contains one hundred students. Some of the students are studying the European languages, for the purpose of translating the works which Ali Pacha intends to introduce. He has also established a printing press, and published an Arabic and Italian Dictionary, with some military works, translated from Italian and Turkish. It is his intention to build a hospital for persons infected with the plague; and, by the precautions he prescribes, it is hoped that Egypt may be freed from this distemper. French and Italian Physicians are sent all over the country to vaccinate the children; a measure the more extraordinary, as it opposes the strongest religious prejudices of the people. The country is making rapid advances in agriculture and commerce, particularly in the culture and exportation of cotton. [*Christ. Obs.*

DESOLATING FIRES IN MAINE.—The fires in the woods in the vicinity of Bangor (Maine,) continue to rage, destroying every thing with which they come in contact. We are told by credible persons, says the Editor of the Bangor Register, that the whole country from Passadunkeag to Matanawcook, on both sides of the Penobscott river, is one general conflagration—that it appears like "a sea of fire." The islands in the river do not escape—the Matanawcook islands have been completely burnt over. The length of the country ravaged by the fire on the river is about thirty miles, the width cannot be ascertained

The roaring of the fire, which sounds

like thunder, has been heard at the distance of 12 or 15 miles.

In some parts of the country the fire has got in among the settlements. We have it from authority which leaves us little room to doubt the fact, that it is raging in Williamsburgh, Brownville, Sebec, Atkinson, Blakesburgh, Milo, Kilmarnock, Seboois, and in most of the unsettled lands in the vicinity—and from reports, it is also doing the work of destruction in a variety of other places It is impossible to compute the damage already done. What will be most immediately and severely felt, is the destruction of houses, barns, fences, cattle, &c.

Among these latter we have to state the burning of the house and barn of James Campbell, Jr in Kilmarnock, with most of their contents. In Maxfield the house and barn of Joseph McIntosh—a school house—a house and barn owned by Thomas Dewitt—a house owned by John Lunt, and one owned by J. Morse; the crops and fences of the above farms are almost entirely destroyed. A saw and grist mill owned by T. McIntosh, and the mill house occupied by Wm. Sweat, and a barn of Mr. Lindsey, in Seboois, were also burnt.

Improved Steam-Boat.—The Providence Journal states that the steamboat Babcock, built at Newport, for the purpose of making trial of the improved engine of the ingenious mechanic from whom she is named, arrived at Providence on Saturday, a distance of thirty miles, in three hours and a half, and in that time consumed but about one foot of wood. The machinery occupies very little room—the quantity of water required for generating the steam is less than half a pint at an injection, and not more than a barrel was used in the passage. The experiment is considered as entirely successful. The boat returned to Newport on the following day, and is to pass regularly between the two ports.

Tin and Copper Mines in Virginia.—Mr. Frederick A. Mayo, of Richmond, says a Lynchburg paper, in company with a person lately from the Mines in Saxony, after exploring the greater portion of the western part of Virginia, for Minerals, have recently succeeded in discovering a Copper and Tin Mine, each of considerable extent, and, as it respects quality, as good as any in Europe—one in Wythe and the other in Grayson county.

Our informant also states, that in the same body of land, a bed of Zinc Ore was discovered at the same time.

Autumnal dress.—We recollect that the bills of mortality, in past years, during the fall and winter months, have exhibited an astonishing catalogue of deaths among young ladies—and while they are the dupes of fashions which discard the use of warm and comfortable clothing, they will be unwilling to hearken to any advice which is at war with gauze and muslins. Woman is a tender plant at best, and should be nurtured with the utmost caution; those men who love their wives and daughters as they should be loved, will always have an eye to their exercise and dress: those properly managed, will prolong their lives, and make them healthy, useful, happy, and interesting beings.—*Medical Int.*

FOURTH OF JULY 1826.

It has been moved and seconded, in several papers, that a grand national celebration of the half century anniversary of Independence should take place at Philadelphia, and that deputies from all the States should attend.

On the 2d Sept. about 20 houses were consumed, and much property destroyed, by a fire in Murray-st. New York.

POETRY.

GETHSEMANE.

The night was still—no sound was heard,
Save Cedron's waters' gentle flow;
And the pale evening star appeared,
Spectatress of a Saviour's wo!
His prayer, his agony, his blood!
Gethsemane astonished stood!

Their shadowy arms the cedars spread,
As if, in sympathy profound,
To screen the Lord, the Saviour's head;
But where are his disciples found?
Alas! that they alone should sleep,
When things inanimate could weep!

And whose the crime, and whose the wrong,
For which this agony he bore?
And circled by th' angelic throng,
Why covered are his limbs with gore?
To turn *us* from the downward road,
And bring us home in peace to God.

——:o:o:o:o:——

MASSILLON'S OPINION OF THEATRES.

"You continually ask, if theatres, and other public places of amusement, be innocent recreations for Christians? In return, I have only one question to ask you; are they the works of Satan or of Jesus Christ? for there can be no medium in religion. I mean not to say but that many recreations and amusements may be termed indifferent; but the most indifferent pleasures which religion allows, and which the weakness of our nature renders even necessary, belong in one sense to Jesus Christ, by the facility with which they ought to enable us to apply ourselves to more holy and more serious duties. Every thing we do, every thing we rejoice or weep at, ought to be of such a nature, as to have a connexion with Jesus Christ, and to be done for *his glory*. Now, upon this principle, the most incontestible and most universally allowed in Christian morality, you have only to decide, whether you can connect the glory of Jesus Christ with the pleasures of the theatre. Can our Saviour have a part in such a species of recreation? and before you enter there, can you with confidence declare to him, that in so doing, you only propose to yourselves his glory, and to enjoy the satisfaction of pleasing Him? What! the theatres, such as they are at present, still more criminal by the public licentiousness of those unfortunate creatures who ascend them, than by the impure and passionate scenes they represent—the theatres the work of Jesus Christ! Jesus Christ, would he animate a mouth from whence are to proceed lasciviousness and profane sounds, intended to corrupt the heart? These blasphemies strike me with horror. Jesus Christ, would he preside in assemblies of sin, where every thing we hear, weakens his doctrines! where the poison enters into the soul by all the senses? Where every act is employed to inspire, awaken and justify the passions he condemns! Now, says Tertullian, if they are not the works of Jesus Christ, they must be the works of Satan. Every Christian, therefore, ought to abstain from them. Whee he partakes of them, he violates the vows of baptism. However innocent he may flatter himself to be in bringing from these places an untainted heart, it is sullied by being there; since by his presence alone, he participated in the works of Satan, and violated the most sacred promises, he had made, to Jesus Christ and to his church."

When Hogarth, that great master of human nature, wished to exhibit the progress of the Idle Apprentice, from the first commencement of his evil courses, to the final close of his career upon the scaffold, he lays the opening scene on a *wasted* Sabbath, and his hero, stretched upon a tomb stone in a church-yard, engaged in play, regardless of the crowds which are passing by to church, and insensible to all the monuments of mortality that surround him.